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Making a Priest

*An insight into the backgrounds
of some 6,304 seminarians*

REV. EDWARD JOYCE, C.P.P.S.

EVEN aside from his sacramental powers the Catholic priest is often a man of mystery. One day he appears at the parish, and word gets around that the new assistant has arrived. Whatever his work might be the priest takes it over with competence. Before long he will have a very intimate picture of the parish in which he works and the people whom he serves. But the people, as a rule, know nothing of the background, the family history of the priest. Like the ancient figure of the priesthood, Melchisedech, the priest is apparently without Father or Mother, without family or home.

Obviously, however, things are not what they appear to be. Priests must have some background. But what kind? Where do they come from? What kind of homes did they have? What kind of education did they receive. Or to ask all these questions in one, where do vocations come from?

It was to find the answer to this ques-

tion that a survey was undertaken by the members of the Gaspar Mission Society of St. Charles Seminary, the major seminary of the Society of the Most Precious Blood, located at Carthage, Ohio. Working in connection with the National Center of the Catholic Students' Mission Crusade and with the encouragement of Msgr. Fredrick G. Hochwalt, Secretary General of the National Catholic Educational Association, the students of St. Charles mailed out questionnaires to major seminaries scattered all over the United States. Six thousand three hundred and four seminarians, 46 percent of all the young men then in major seminaries, sent in their replies to questions about environment, family background and early education. They (Continued on page 8)

And Jesus said to them, "Come, follow me, and I will make you fishers of men." And at once they left the nets, and followed him. Mark: 1, 17.

ALTAR boys are an ambitious lot. They're humorous, too. And ingenious.

One boy wrote me from Chillicothe, Ohio, all pepped up about an article he had read on the Holy Father. "Some day I'd like to be one of them popes." Talk about ambition!

And humorous. In Indianapolis one Sunday I had just finished blessing the holy water. It takes three or four minutes. You have to say several prayers and mix salt with the water. After I was done the server said, "Father, I know a much easier way to bless water. You put it in a kettle, and boil it and boil it, and boil the devil out of it!"

And they're ingenious. In South Bend a certain server was charged with seeing that the holy water font in the sacristy was kept filled. It's customary for any altar boy, as he precedes the priest from the sacristy to the altar, to dip his own finger into the font, then extend his hand to the priest, who blesses himself with the holy water. Well, this particular day it was Jack's turn to serve and just as he was leading the priest to the altar he discovered the font wasn't filled. He knew he'd get a good scolding after Mass. But no—a quick "out" occurred to him. He made a quick pass at the dry font, then an even quicker pass at the tip of his tongue. His finger was moist

as ever. The priest was none the wiser.

Of course, Mass servers have their serious moments, too. In fact, there's not a finer crop of boys in the world—no group more bright-eyed and devoted. Many of them become priests and brothers. Some even make the grade as bishops, cardinals, popes. In Paris 87% of the priests say they were once altar boys; and 40% of them credit their vocation to their happy days serving on the altar.

A couple of years ago Pope Pius XII said in one of his encyclical letters, "The group of Mass servers are the first seminary." Our altar boys constitute a normal primary source of vocations — indeed, the best source, the surest one.

Bishop Ryan of Hamilton, Ontario is certainly convinced of this. Last spring, at his invitation, I was privileged to address 1,373 servers who had streamed into Christ the King Cathedral from every part of the diocese to observe Vocation Week.

His Excellency had asked me to accent the needs of the Hamilton diocese for additional priests, which I gladly did. Afterwards, in his own remarks to the boys the bishop said he hoped many of them might be blessed with a vocation to serve in one of the orders or congregations.

On the same occasion Bishop Ryan showed how much he thinks of his Mass servers. He personally invested forty of the cathedral servers as Knights of the Altar. He helped them into their surplices. He heard their pledge of loyalty to Christ the King. Externally some of the cere-

monies resemble an ordination or religious profession.

As long as they live these 1,373 Mass servers will remember their privilege as acolytes. Please God, ten or fifteen years from now some of them will hold the Eucharistic Christ in their hands or solemnly pronounce their vows of poverty, chastity and obedience.

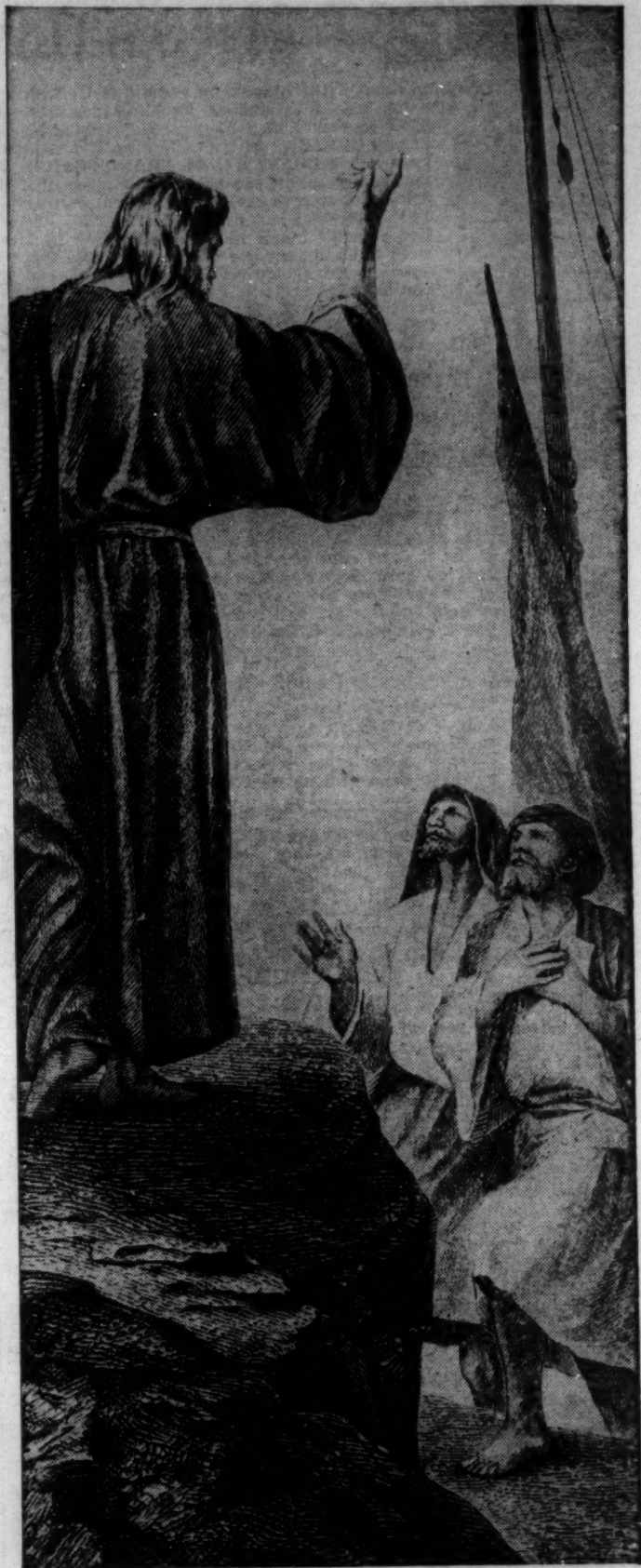
Jacques Maritain, one of the world's foremost Catholic lay theologians, says very simply, "Vocation is a supernatural mystery. Every natural explanation which may be offered (Continued on page 3)

REV. FRANK GARTLAND, C.S.C.

National Director of the Knights of the Altar

*Our altar boys are an ambitious,
humorous and ingenious lot*

Best Source of Vocations



PRIEST IN JAIL

Back in the XV century many fled Albania on account of Turkish persecution. These Albanians settled in southern Italy and thus preserved their Sacred faith. They are known today, as ITALO-GREEKS. In the little town of Casalnuovo Lucano is a CONVENTUAL FRANCISCAN of Byzantine-Greek Rite. So poor is this place, that the Priest had to seek shelter in the local Police STATION. He lived in a detention cell as his Rectory. How like the Stable of Bethlehem! Now he is anxious to build a modest little parish house that will serve as Priest-quarters, Chapel, School, and Byzantine-Greek Catholic Center. The cost is \$2,000. Is there some K. of C. or Holy Name POLICE ORGANIZATION that might carry on this tradition of Christlike hospitality? Or some CORRECTION Group or PRISON Group? Or OFFICE Group or any MEN'S or WOMEN'S Group or ANY PERSON? It would be a fine MEMORIAL for War Dead; Deceased Members; or Family Loved Ones. No contribution is too small. Keep alive the flame of faith!



PLEASE HAVE MASS OFFERED BY OUR MISSIONARIES

FROZEN TO DEATH

The Forty Martyrs of Sebaste in Armenia were soldiers who preferred to die naked in the ice and cold of winter, rather than deny Christ. In the Holy Land, we have large numbers of refugees exposed to inclement weather. Please keep them warm and save them from starving. They need help fast. A \$10 FOOD PACKAGE will do wonders. We will send you a FREE-GIFT HOLY LAND ROSARY.



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MAKE YOUR WILL HIS WILL. PLEASE REMEMBER THE GOOD LORD AND HIS NEAR EAST MISSIONS IN YOUR LAST WILL.

MY ADOPTED CHILD

"I am writing to you my first letter as a Priest and indeed I am very happy to let you know that my first Christmas Mass was for you and those dear to you." What a joy for this benefactor to have such an appreciative PRIEST-SON AT THE ALTAR. PAUL of St. Joseph's Seminary in India and ELIE of St. Anne's Seminary in the Holy Land need \$300 for their education to the SACRED PRIESTHOOD. Both are in Second Theology and have just three more scholastic years before Ordination. Each will be eternally, prayerfully grateful. Could you ADOPT A SON-IN-CHRIST?



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Editors' Views on Current Events

Right or Wrong

Reverse Argument

IN a sense, the world can be edified by the Soviet Union's horror of God, for it is almost conclusive proof that God exists. All of us at one time or another have had to put up with a ritual followed by imaginative children in honoring their fantasies. We watch them seat their dolls at the tea-table and feed them and talk to them. It means nothing to us—at most a bit of a bore—but we play along out of politeness and good nature.

Similarly, if we had Elsworth Dodds in for dinner with Harvey, his imaginary rabbit-friend, we would smile and find an empty chair for the bunny.

It would be different, though, if our guest, whoever he might be, insisted on a solemn invocation of the Devil before sitting down to business. Then we would get angry and bid him stop such nonsense or leave our home at once.

Why?—because while we don't believe that dolls are people or that Harvey really exists, we do know that there is a Devil and we have a reasonable fear of him.

When the Russians, then, at the UN are confronted with a request for prayers before the meetings, do they react as though belief in God were just an amiable superstition on the part of their fellow-members? Hardly! It seems as though they are terrified of God and they fight the proposition with might and main, thereby adding a proof to Theodacy by a sort of "reverse English," for one does not do battle with a non-entity!

Frank Sheed, S.T.D.

"I couldn't happen to a nicer guy," writes Father Martin Stevens in the current PRIEST.

Sometime next month Frank Sheed, co-founder, president and husband-half of the publishing house of Sheed & Ward will receive, *honoris causa*, a doctorate of Sacred Theology especially authorized by the Holy See. It is a highly unique honor. There appears to be no precedent in modern times, if at all in history, for a Roman Congregation conferring a doctorate of theology on a layman.

According to Father Stevens, "The honor poses just one small problem which worries his staff more than it does Mr. Sheed who welcomes problems, especially theological ones, with good humor and enormous zest. The problem is the four-pointed biretta which his new degree entitles Mr. Sheed to wear.

"But what will he wear it with?" muses the staff. A neat pin-stripe? A sturdy British tweed? Tails perhaps? Academic robes might be more suitable, but a bit unwieldy on the subway . . ."

Perhaps Dr. Sheed's best-known book is "Theology and Sanity," which has won international acclaim and is used as a textbook in over forty colleges in this country. His "Nullity of Marriage" has become a standard work on the subject. He has also written "A Map of Life," "Society and Sanity" and "Communism and Man"—the last being a theological analysis of the Communist heresy. He has done numerous translations, including "The Confessions of St. Augustine."

In addition, Sheed & Ward have through the years published the best of Catholic thinking by such writers as Belloc (the firm's first literary adviser), Chesterton (Mrs. Sheed's biography of him is a classic), Christopher Dawson, Ronald Knox, C. C. Martindale, and countless others. The firm has also introduced to the English-speaking world such European writers as Romano Guardini, Karl Adam, Jacques Maritain, and Etienne Gilson.

We congratulate Dr. Sheed and wish him many more years of writing and publishing.

What's in a Name?

A WOMAN called our rectory the other day to inquire about arranging a marriage. Was she marrying a Catholic?

"Yes, Father."

"What parish is he from?"

"Lamb of God."

"Never heard of it . . ."

There was an off-the-phone consultation, then she came back on the line:

"He says it's the Baltic Orthodox

Catholic Church of Northern Pennsylvania."

"Then he's not Catholic."

"But, Father, like I said, it's the Baltic Orthodox Catholic Church . . ."

The two of them remained unconvinced after ten more minutes of remonstrating.

It's a trick that has been used for centuries—cashing in on someone else's good name. If you wanted to pile up quick profits, you could open a small factory, start building ears, and call them Ford's, until the police interferred. But in religious matters there is no police interference with such comparable skulduggery. You rent a storefront someplace, hang up your sign "Ethiopic Catholic Church," "First Church of Rome," or whatever, and you don't get your come-uppance until Judgment Day.

A favorite dodge in this line of religious nomenclature is to call yourself "The First Church of Christ," or simply "The Christian Church." Of course, anyone falling for so obvious a gimmick as this is probably such a dimwit that he would save his soul anyway on the basis of good faith wrapped in supine ignorance.

But the crucial test in every such case is an immediate question as to the status of the Pope in the dubious organization. Simply ask: "Are you under the Pope?" The answer will be indicative, because if they are not under the Pope, they are just not Catholics.

We have been asked by a few of our readers why we refer to our Church as "Roman" Catholic. It is because the Fathers of the Vatican Council set us the example in calling it the "holy, catholic, apostolic, Roman Church" in their Dogmatic Constitution on the Catholic Faith. The language was debated and carefully chosen. The Fathers evidently felt a need of emphasizing the Roman Primacy. All the members of Christ's Church are under obedience to the Bishop of Rome and are therefore, at least in that sense, Roman Catholic.

Hence the term includes Greek Catholics, Maronites, Ruthenians, and all the rites gathered with the Latin rite beneath the authority of the Holy Father. As St. Patrick said, "To be Christian is to be Roman."

We are proud of the title.

Ireland's Feastday

SATURDAY is St. Patrick's Day, by the way, and a great day for the Church. It is hard to realize that although St. Augustine did not set foot on Kentish soil until 597 to begin the systematic conversion of England, Patrick was 164 years ahead of him in Ireland.

St. Patrick lived to the fabulous age of 106 years. It is said that he consecrated 350 bishops in his lifetime. When he wasn't preaching or administering the Irish Church, he was busy with such stiff penances as would make even the martyrs flinch.

One beautiful legend tells how he spent forty days on Croagh Patrick, a mountain about 4,000 feet high, fasting and praying to obtain special blessings and mercy for his beloved Irish converts. God sent His angel to reward him with the news that as many of the Irish would be gathered into heaven as would cover the land and sea as far as his eye could travel. But Patrick wanted even more than that, so he stayed out on the mountaintop fasting and doing penance until all his petitions were granted. The legend enumerates five:

1. Many souls would be freed from purgatory through his intercession;
2. Whoever in a spirit of penance would recite his hymn before death would attain the heavenly reward;
3. Barbarian hordes would never obtain sway in his Church;
4. Seven years before the Judgment Day, the sea would spread over Ireland to save its people from the temptations and terrors of Antichrist; and
5. Greatest blessing of all, Patrick himself would be deputed to judge the whole Irish race on the last day.

He died March 17, 493. St. Tassach gave him the last sacraments and his relics were wrapped in a shroud woven by St. Brigid.

Through his prayers, the splendor of divine truth will forever abide in Ireland, lighting not only that little isle with its glow, but casting its warmth and radiance over all the world.

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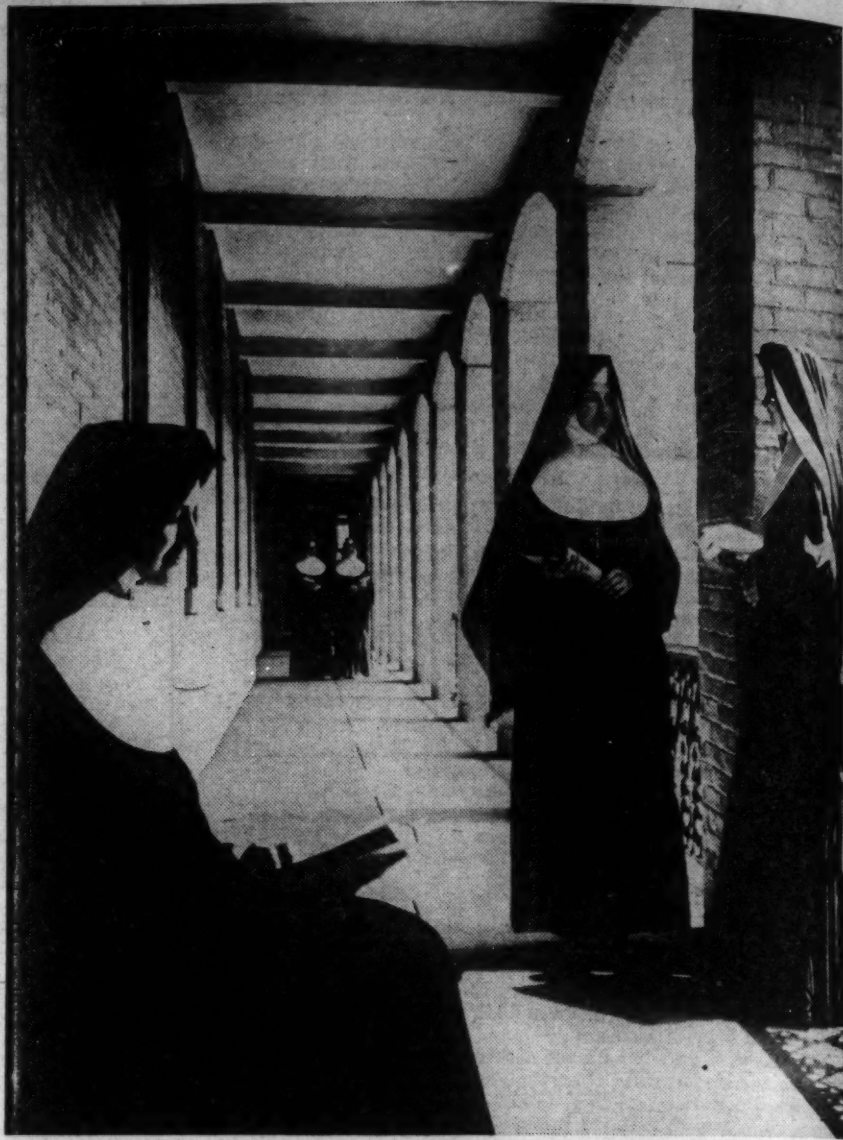
Before 9 and After 3

*Two young ladies
give you a peek
inside a Novitiate*

A feature of a recent religious vocation exhibit at St. Ephrem's parish, Brooklyn, N.Y., was a collection of letters from priests and nuns who had entered the religious life from the parish. The Rev. John A. Burns, assistant at the parish, says that of the more than 80 letters submitted, one seemed to attract special interest because of its subject matter and mode of expression. That letter, in revised form, is printed below.

WE have never met before, and doubtless we shall never meet again. But that doesn't really matter, does it? Even though our voices are those of strangers — we are two young ladies who used to call Brooklyn home — we would like to beg you to pause long enough to say, "Hello." And, if the tone of our voices sounds friendly enough, maybe in your kindness you will stop to listen to us for just a minute, for we have a tale that might interest you.

At least we have the answer to that question you have wondered about more than once: "What is it like to leave home and prepare to serve God and man as a religious Sister?" We left home about two and a half years ago and entered the Novitiate of the Sisters, Servants of the Immaculate Heart of Mary at Scranton, Pennsylvania. We, therefore, now know the answer, and maybe we can give you a peek inside the Novitiate door and let you see for yourself what it's like. Shh! Don't tell a soul, but we'd like to show you just what happens before nine and after three. One word of warning though before you step inside the gate of Marywood — you'll have to part with your model picture of the much spoken of "convent type." You know, everyone agrees that the girl who is entering is perfectly lovely except, of course, she's hopelessly dull, plain beyond remedy, and void of vitality. Well, we've been here almost three years and to date we haven't discovered even a faint resemblance to the above-mentioned



Many dioceses of the Catholic Church observe March as Vocation Month. This is a good time for youths to be informed of opportunities that are available in the religious life.

character — on our side of the campus, that is.

But on with the tour. We come now to the very why and what of Marywood. We were scarcely dressed in our new fall outfits — black is always in style, don't you know — when we were made aware of something very precious, something very sacred: the Rule. To you as to us at first it sounded strange and we weren't quite sure just what it did mean. Then, as al-

ways, the Holy Ghost came to the rescue, and, aided by our Mistress of Postulants, showed us that the Rule simply meant our way of living every second of every day as true Servants of the Immaculate Heart.

We can hear you commenting, as indeed we would have, "Well, how do they spend all those seconds?" First of all, pardon us while we boast of the best assurance policy in the world. Just think, we can always be positive that we are doing what God wants us to do simply because the Rule is His Will for us. Let's be practical and take an average day and observe the Novices observing the Holy Rule.

"Good morning, Lord, even if it is Monday!" The first sound of the bell causes an amazing chain reaction: opening doors, blinking lights and blinking Novices. While still at home we had discovered that we could sleep till 6:15 and still arrive on time for the 6:30 Mass, provided, of course, that we'd learned to leap at the first sound of the alarm. It's positively baffling how all that speed could have so completely evaporated between Brooklyn and Scranton. Whether we learned it at home or not, it became important to rise and shine when the Lord called the first time.

Suddenly it's 6:30 and we are tumbling down to Meditation. Ah yes, you are probably turning green at the mere mention of the word. Well, so did we. Honestly, it's a shame that such a beautiful word can be so misconstrued. You and we both would be highly insulted if we were told we couldn't think and thus couldn't recall a few fine details. Why just think of the meditating you've done on the next dance you're going to attend.

Perhaps you are wondering — well, why meditate? We're glad you asked because we couldn't wait to tell about this. Meditation — thinking about Our Lord or Mary or some of our heavenly relatives — helps us to prepare, helps us to realize that we are going to offer Holy Mass with the priest, and receive Holy Communion. You know, that's our trouble, we know but we don't realize. Thanks be to God, that's our life now: realizing and living our Faith. (Continued on page 9)

'A Call for Mr. Sam Week'

Preview of Priesthood

REV. MAUR BURBACH, O.S.B.

"HELLO. Is this Conception Seminary?"

"Yes it is."

"I have a long distance call for Mr. Sam Week. Is he there?"

"Mr. Sam Week? We have no Sam Week here at the Seminary. Oh, you must mean 'Sem' Week. We are conducting a vocation workshop this week. We call it 'Sem' Week."

"Just a moment please. . . . My party would like to speak to the director of 'Sem' Week. Is he there?"

"This is he."

"I have your party on the line. Go ahead please."

"Father, I'm terribly sorry for confusing your program with your name. I'm calling to ask how my son . . ."

There had been quite a bit of discussion about a name for a week of vocational guidance at Conception Seminary. Some felt that "Sem" (abbreviation for seminary) was too undignified. Perhaps they were right. But the name took with the boys. And, after all, it is for them.

For the past three years members of the faculty and a number of religious seminarians of Conception Seminary have conducted a week each summer for the vocational guidance of young men interested in the priesthood. The idea is to give the young

men of high school and college age a taste of seminary life in a seminary.

When the young man comes, he registers, is introduced to his prefects, is assigned his quarters just as a seminarian would be on his first day in a seminary. He may have time to inspect the grounds a bit and make a few acquaintances during the first afternoon. In the evening, at assembly, he is told in a general way how 'Sem' Week will be conducted and what is expected of him. After supper there will be a chant rehearsal so that he can join his fellow-"Sem" Weekers in alternating with the monks at the High Mass next morning just as the seminarians do during the school year. Afterwards he will go to a vocational movie.

The next morning classes begin without further preliminaries. Of course the classes are divided according to age levels. In any case 150 would be too many in a class. The morning will be occupied with a class in Latin, an intensive study of the servers' responses at Holy Mass. There will be a suggestion, perhaps, to write a letter home in Latin (with the help of the professor) to impress or confuse the family and to translate later on, if he remembers.

A history class will trace the story of the priesthood through the centuries illustrated by (Continued on page 9)

Brothers might do

Wonders

Many young men
can consecrate their
talents to God

REV. R. E. SHERIDAN, M.M.

IN July, 1954, I had occasion to talk to the late Rev. Daniel A. Lord, S.J., during the last Summer School of Catholic Action which he probably attended. He was fighting the inroads of cancer with that courage he exhibited during his last few months on earth. Our conversation that evening was about Brothers.

Father Lord was very enthusiastic in his declared viewpoint that there are thousands upon thousands of American young men who, if they only knew, would be very happy consecrating their talents to God as Brothers. He had spoken and written frequently of the great influence that the Christian Brothers at La Salle in Chicago had on him. That evening he repeated these tributes and added some very pertinent observations on the value of Jesuit Brothers he had met in his wanderings.

It is quite a temptation to complain that the Brother's vocation is not understood and to protest against those who remark that if young men cannot be priests, they had better forget the religious life. These attitudes, unfortunately, are too common but there is not much positive value in castigating the good because a small fraction of our people have wrong impressions of the value of a religious vocation for men apart from the high dignity of the Priesthood.

It is much better to give some consideration to the exalted opinion that the highest type of our priests have for the vocation to the Brotherhood. Pleasant indeed is the tribute of a Trappist Abbot: "In our monasteries, we say that the holy Trappists are the Brothers."

Nobody insists that all Brothers are holy. However, when one delves deeply into the aspects of humility, obedience and self-abnegation as constituent virtues for "other Christs," it is apparent that the hidden, restricted and prayerful life associated with Brothers, particularly those almost buried in monasteries and large institutions, makes for a deep appreciation of this vocation, so close in imitation to the Holy Family at Nazareth.

Since 1947, I have been identified with the Maryknoll Brothers as their novice master. We have received about 250 candidates to the Brotherhood, about 200 of them GIs. Our present average is that about 40% of those who come to us take Final Vows.

Some very consoling words were burned into my consciousness when a Bishop from India told how important it is to bring to his people the lesson of consecrated labor. He left no doubt of the invaluable lesson that the Brothers can teach his people about the dignity of labor.

During 1955, I spoke with Douglas Hyde, the converted English Communist. He stated very plainly that one of the great assets for heading off the Soviet designs on the working classes of Africa would be to establish numerous, small trade schools for the training of local leaders. The Brothers could operate these schools and not only teach the African boys how to work with their hands, but how to use their heads, brains and hearts to withstand the coming onslaughts of Communism against the people of the Africa.

In the Dominican Republic, a Canadian priest replied in a letter to the question of

A member of the community of 100 Trappists established on a 1,000 acre dairy farm at Spencer, Mass., Brother Martin pets a new-born calf. The industrious Trappists have converted much of the farm for their use—cow barns became cloisters, chapel rooms, offices and sacristies; a hay barn became a church, and a silo is used as a bell tower by these Trappists.



what the Brothers might do in his work of establishing cooperatives:

"I think that the answer in one word is 'wonders.' How necessary and wonderful it could and would be if somebody only founded an order of Brothers to put into practice the social teachings of the Church. Don't let anybody tell you that this is a program that only priests can carry on. There is nothing special about it. Just get yourself formed a bit by reading and, above all, by 'seeing' what others have done. Fail for the first year, try again and again and then you must succeed."

What are the objections that a young man meets when he wants to become a Brother?

There are two, one from others and one from himself. Granted that God wants him for this vocation and no other, a prospective applicant must expect to meet misunderstanding as to the true nature of this religious vocation. Actually, there is one Brother for every five priests in the United States, a proportion that is not always appreciated. Further, there are many indications that the real character of this vocation is being better understood because the proportionate annual increase of vocations is higher (and has been for years) than vocations to the Sisterhood or even priesthood. Since 1948, priests have increased 12½%, Sisters 11% and Brothers 20%.

The second objection comes from the individual himself. The years teach all of us that "self" is the greatest stumbling block, and our excuses, wherein we blame others, are often a coverup for our own weaknesses or faults. A man of strong character can escape himself. It is often cowardly and a mark of weakness to refuse to face up to the fact that our personal life is, and must be, warfare.

The best vocations are those who know their frailty, who enter the life of a Brother with great faith in God, unrestrained charity in dealing with others, and an irrepressible spirit of joy and happiness. When these attitudes are found we can be sure that a vocation has a very fine promise of persevering in a life that keeps one close to God and has all the advantages that St. Bernard outlined for those who consecrate their talents to the service of the Master.

What are the age limits for becoming a Brother?

Some communities accept boys in the first year of high school, train them to be teaching Brothers or men who will express their service for Christ with their hands in carpentry, mechanics, or even in clerical or office work. Other groups prefer to have the young men enter after high school and some (as in the Maryknoll order) make the entrance age 21 because then a young man is about as well settled in his thinking and planning as one might reasonably expect.

What are the chances of perseverance, not only in getting in, but in staying in until death?

The stricter a community is in its conditions, the higher the rate of perseverance in the group. Where there are demands for health examinations, a close checking of home condition, and a personal interview with the candidate, the chances of a true vocation being discovered are much higher. Where a community has a high level of discipline, where some thinking is done in regard to the Brothers (I have in mind Brothers in communities with priests), and where there is a strict schedule, the proportion of perseverances is very high.

The conclusion? It goes back to the viewpoint of Father Lord that there would be many more young men anxious to dedicate their lives as Brothers if only they knew the beauty of the vocation, and its opportunities for personal sanctification and an apostolate among others, directly or indirectly. Thank God that this humble vocation is becoming increasingly known and that vocations are increasing in such proportions.

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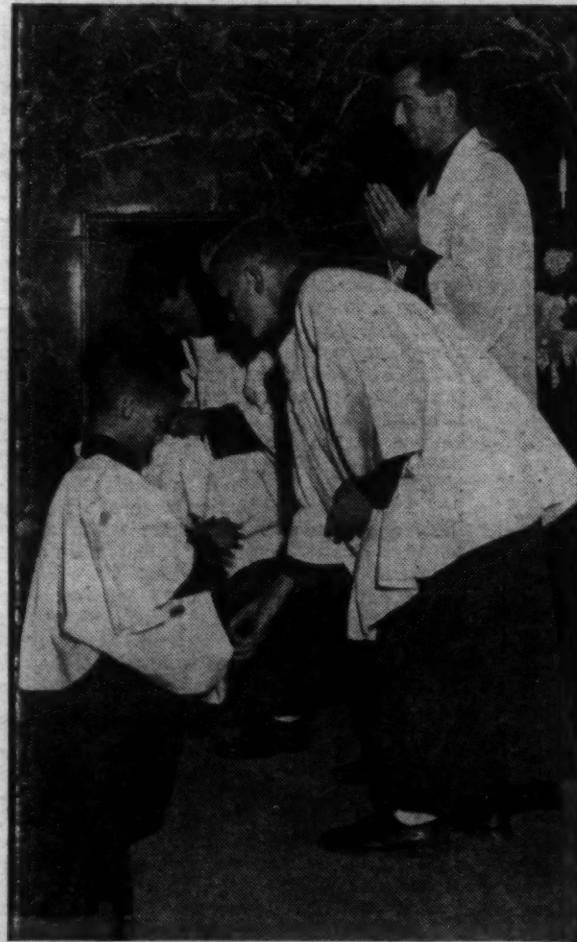
(Continued from page 3) "One particular practice you exercise makes us jealous. You spend ten times as much time with your boys as we do with ours; you are ten times closer to your boys than we are to ours. God bless you for that. The real cause of our failure in this regard is regrettable overwork—we are badly understaffed."

Knights of the Altar

In view of these reports from France and Germany, it's heartening to mention that during the present school year Father Leo Trese of the Detroit archdiocese, one of America's most competent priest-writers, has given American altar boys something very substantial to think about. He has worked out a careful series of articles for The Knights of the Altar on the meaning of their Baptism and Confirmation, of the remote preparation these sacraments constitute for the priesthood, and he has thoroughly explained Holy Mass, the Sacrifice at which these young men daily assist.

The Knights of the Altar are a nation-wide society of altar boys founded in 1938 by the late Father Francis Benz of the St. Paul archdiocese. Headquarters of the society are at Notre Dame, Indiana, in the office of The Catholic Boy, official voice of the K. of A. At present there are over 2,100 parish units of the K. of A. throughout the U. S. and Canada. Over 53,000 servers have been enrolled in the society during the past three years alone.

The purpose of the K. of A. is to inspire in altar boys an awareness of their dignity, and a responsible



fulfilment of their duties; to help them understand their special privileges and spiritual benefits; and finally to establish a closeness between altar boys and priests in the sanctuary, sacristy, and outside.

The good effects of the Knights, in terms of vocations, is startling. Writing in the Southern Colorado Register, Monsignor Patrick Stauter says, "In an eastern diocese there are 57 units of the Knights of the Altar organized out of 125 parishes. In that same diocese eight young men who are to be ordained this year credit the Knights of the Altar with promoting the idealism and enrichment and appreciation of Catholic life that eventually led to their ascending the altar of God as 'Other Christs.'"

Father Robert Kearns, Maryknoll missionary in Arequipa, Peru, writes, "The chief reason we are interested in the Knights of the Altar here is to provide good altar boys and to obtain vocations for the native clergy."

From faraway New South Wales, Australia, Bill Burston, a layman, writes, "As we have no secondary school for boys we thought that the Knights of the Altar might be good for our boys, as it is from their ranks we must draw our future vocations to the holy priesthood and religious life."

Father Stanley Petru of Schulenburg, Texas, says, "I would like to organize the Knights of the Altar in every parish of our deanery. We feel that the Knights of the Altar organization will help us promote vocations to the priesthood."

As recently as February 1, 1956 Father Thomas Yadrich, CYO director of the archdiocese of Kansas City in Kansas, has begun to establish a K. of A. unit in every parish throughout the archdiocese.

All these priests and laymen have heard the word of our Holy Father and are doing something about it; "The group of Mass servers is the first seminary."

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March 12 is Pope's Coronation Anniversary

The Right Man in Wrong Century

REV. J. J. GALLAGHER

WHEN Pius XI died in 1939, he was just two days short of the seventeenth anniversary of his coronation. Today, March 11, 1956, his successor, Pius XII, is just one day short of a similar anniversary. Already his is the longest reign of any Pope crowned in the twentieth century. Thus far his span of rule has neatly paralleled the reign of the first Pius, who governed the Church eighteen centuries past, from 140 to 155 A.D. That Pius was the 10th as ours is the 263rd man to ascend what is now the oldest throne in the world.

After the shortest conclave in three centuries, Eugenio Pacelli was elected to that throne on March 2, 1939. Exactly sixty-three years before, he had been born just across the Tiber from St. Peter's. Hence he was to become the first Roman in two centuries to wear the weighty tiara.

Eugenio was indeed "well-born" as his name signifies. The second son and third child of Virginia and Filippo Pacelli, he entered an aristocratic family which had served the Holy See long and loyally. Present in the house at his birth was grand-father Marcantonio Pacelli. He had founded the famous Vatican newspaper, *Osservatore Romano*, and helped govern the Papal States for twenty years before their seizure. With that forcible seizure by secular powers in 1870, there ended an eleven-century temporal rule by the Popes, and began that rupture between the Vatican and Italian Governments which the Lateran Treaty of 1929 finally healed.

Not only the name Eugenio fitly describe the origin and character of Pius XII. By its kinship with the word "peace," his family name of Pacelli also aptly summarizes the deepest traits and yearnings of its bearer. His very motto as Pope, taken from the Prophet Isaiah, is: "Peace, the Fruit of Justice." Yet no successor of St. Peter has so personally encountered a world so universally turbulent. This contrast is likely the dominant note of his life.

Born in Rome six years after the seizure of the Papal States, Eugenio grew up in a city restless and bitter. At the age of two he might have heard the angry, anti-clerical mob which almost pitched the funeral coffin of Pius IX into the Tiber. Twice in a state-controlled high school he braved the wrath of anti-religious teachers, first by nominating St. Augustine in an essay on the great heroes of history, and secondly by condemning the seizure of the Papal domains in an essay assigned to defend it.

After struggling with ill-health, young Pacelli was ordained in 1899. Then followed two years of parish work combined with post-graduate studies. To his doctorates in philosophy and theology, these studies enabled him to add a third one in Canon Law. Soon the young priest was working in the Vatican Secretariat of State under Monsignor Gasparri.

In the meantime, Eugenio had been made a monsignor by the very Pope whom he was to canonize as St. Pius X fifty years later. Three weeks after the outbreak of World War I, the heart-broken saint died. On May 13, 1917, his successor, Benedict XV, consecrated Pacelli a titular Archbishop, and placed him in charge of carrying out the war relief program of the Holy See. It was on the very day when Eugenio became a successor of the Apostles that three children in Portugal had their first vision of the Lady of Fatima. This was the Lady who spoke of a future terrible war which would inflict grievous suffering on the successor of the Prince of the Apostles.

The new Archbishop soon had his little talk with the Kaiser concerning Benedict XV's proposed peace plan. Remaining in Germany for twelve eventful years, the Papal Nuncio underwent fresh experiences of violence. During a Red uprising in the Munich of 1919, his house was first sprayed with machine-gun fire, and then broken into by murderous revolutionaries. His personal courage pacified the intruders, as it later did a sullen crowd which mobbed him in his car.

In the following year, similar courage kept a fellow Nuncio in Warsaw as the only foreign diplomat to remain when the Red army neared the city gates. This Nuncio was Achilles Ratti, soon to succeed Benedict

XV as Pius XI. After negotiating crucial concordats with Bavaria and Prussia, Archbishop Pacelli was in 1929 recalled to Rome and created a cardinal by this same Pius XI. One year later the Cardinal became the Pope's Secretary of State, and so remained until his own election as Pope in 1939.

As Secretary of State, Cardinal Pacelli broadened his already considerable traveling experience. Even under Leo XIII, he had gone on diplomatic missions to France and Belgium. Three occasions brought him to England as papal representative: the death of Victoria in 1901, the Eucharistic Congress of 1908, and the coronation of George V in 1911. It was in this last year that the then Monsignor declined an invitation to teach Canon Law at the Catholic University of America. As Cardinal he visited the United States a quarter of a century later, traveling sixteen thousand miles in a single month.

Six months before Germany marched across the Polish border and ignited the worst war in history, Cardinal Pacelli was elected Pope by every vote but his own. Those months were ones of "feverish activity" in which Pius XII had to balance his desire to speak out boldly with his hope of being a last-minute mediator.

Once war came, Pius mobilized the Vatican for war relief activities. The work of a single agency may suggest the vastness of his program: more than five and a half million messages were transmitted free of charge by the Vatican Information Service, messages concerning prisoners of war, displaced persons, and the like. When the Nazis took over Rome, five thousand Jews found refuge in church buildings, with the Holy Father himself donating gold for the ransom of others.

From July, 1943, to March, 1944, the Eternal City underwent bombings which cost five thousand lives and wounded twice that number. The Pope of Peace was often the first person on the scene after a raid, his white robe soon stained with blood. To the wounded he offered priestly ministrations; to the needy he gave alms. The graves of his own parents were split open by the first attack, and a number of bombs were later dropped on Vatican City itself.

The war ended, but there was no peace. Communism seemed the chief victor in the conflict just passed, and now Italy itself underwent an epochal crisis. Thanks in large measure to the vigor of the Pope, Communism sustained a decisive defeat in the Italian elections of 1948.

Elsewhere, however, the Red terror thrived. For the first time in history, a Roman Cardinal was tried and sentenced by a civil court. Mindszenty's fate overtook in varying intensity Churchmen like Stepinac, Beran, and Wyszynski. Even now one hundred and fifty successors of the Apostles are in Communist prisons or otherwise cut off from their diocese by Communist interference. The historic 1949 Decree excommunicating Catholic Communists reflected the mind of Pius on the stature of this global struggle.

Aware that this struggle is ultimately spiritual, the Vicar of Christ has readied His flock to meet the crisis. The Holy Year of 1950, the unique Marian Year of 1954, the proclamation of Mary's Assumption, the dedication of the world—Russia especially—to her Immaculate Heart, the canonization of more than thirty saints, the issuance of a score of major encyclicals, the easing the Eucharistic fast, the permission for evening Masses, the simplification of Mass and Breviary, the renewal of the ancient Holy Week Liturgy, his endless, massive audiences with all kinds of people: each of these items bears witness to the phenomenal energy, sanctity, and wisdom of our Supreme Pontiff.

It was a Russian who said that any twentieth-century lover of peace chose the wrong century to live in. Yet we may suppose that God has not chosen wrongly in committing His Church in our convulsive times to such a peace-lover as Eugenio Pacelli. Of all the major figures of World War II, he alone continues to rule in full vigor. May that fact be a prophecy in the face of new threats of war. If men but heed his impassioned voice, they may themselves make that promise of peace come true.



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Making a Priest

(Continued from page 1) answered questions about things that helped their vocation and things that hindered it. This data was tabulated, and some of the answers came to light.

More than eight out of every ten seminarians, the survey revealed, come from families in urban areas (cities and towns with a population of 2,500 and over). The larger cities, those of 100,000 population and over produce almost half of all the vocations. Further examination along these same lines shows that the urban areas lead the rural areas not only numerically, which one would naturally expect, but also produce proportionally more vocations than the rural areas. The urban areas account for 82.3 percent of all the vocations, although only 80.4 percent of the Catholic population is located in such areas. Monsignor Ligutti, of the Catholic Rural Life Conference, in a "Survey of Catholic Weakness," states that 19.4 percent of the Catholic population is settled in rural areas. These districts, according to our survey, supply only 14.3 percent of the vocations.

Precisely why the rural areas should lag behind the urban areas in promotion of vocations is difficult to establish. The survey did suggest, however, that there is a lack of contact between priests or religious and boys of seminary age. Often, it was pointed out, a young boy's judgment of the priesthood will be based on what he sees in one priest. The lack of sufficient educational facilities also enters the picture, for this lessens the opportunities for personal contact between priests and the young men.

Whether the seminarians came from city or farm one thing stood out with forceful clarity in their answers and comments. That one thing is the importance of a good, Catholic home in the production of vocations. Four out of every five stated that they were greatly helped and influenced in their decision to study for the priesthood by the solid, religious atmosphere of their homes. Little things like praying together and playing together, like the respect of the parents for priests and religious and the overall example of good Catholic living produce an environment that fosters vocations.

On the other hand there were others who reported that parents and relatives opposed their entrance into a seminary. This was a small group, but nevertheless a significant group. It calls attention to the need for adult education in matters pertaining to vocations. These young men feel that parental opposition and discouragement is the result of ignorance and misunderstanding of the true nature of a vocation and the exalted position of the priest; so they earnestly advocate more talks directed toward the parents that bring out what it means to have a son called to the priesthood.

The family most productive of vocations is rather large when compared to the "average" family of the United States. It consists of three to five children. The survey also brought out, however, that 5.4 percent of the seminarians came from a family of only one child.

It is not at all unusual to hear stories of poor families giving their sons to study for the priesthood. The story of Saint Pius X shows that such things really do happen. But there is a tendency to emphasize such stories so much that it is often assumed that most priests come from poor families. This is simply not the case.

Our survey showed that the families most productive of vocations were those that have at least some economic security and stability. This is reflected in the fact that eight out of every ten seminarians stated that their families are in the middle class economically speaking. Only 3.3 percent placed their families in the upper class, and 15.2 percent in the lower class. This impression of economic security is further heightened by the fact that seven out of every ten reported that their families own their own homes, while one out of every five said that their parents owned their own business or farm.

Looking over the occupations of the "breadwinner" of the seminarians' families, one finds that no one class of employment predominates. The breadwinner in one out of every six families (16.6%) is a manager. Other occupations represented in order of frequency are: industrial 14%; craftsman 12%; professional service, firemen, policemen, and civil service 11%; professional 10%; clerical 10%; farmer 7.6%; operative, such as cab and truck drivers 3.7%. Another 9.2% were classified as miscellaneous.

Almost three out of every four seminarians (70.2%) received their entire elementary education in parochial schools. This fact brings out rather dramatically the value of and the necessity for parochial schools. The importance of the Religious teacher in education is also underlined, for two out of every three seminarians received their entire elementary education from a Religious.

On the high school level the statistics are equally striking. Almost half of the seminarians received all their secondary education in a Catholic high school, while only one in six went to the seminary from a public high school. Others attended both Catholic and public high schools or went to the minor seminary for their secondary education.

These statistics encourage once again all the efforts that have been made to provide adequate educational facilities for all Catholic young men and women and to see that such facilities are used. At the same time, however, it does point out that vocations can and do come from public schools; so that very definite efforts should be made to cultivate them through such means as discussion clubs, vocation clubs and other youth organizations that keep those attending public schools in close contact with parish and Church.

One of the questions. (Continued on page 19)

The Mariannhill Fathers

Invite boys graduating from grammar school, high school and college students, to dedicate their lives under Our Lady's banner to the salvation of souls as Mariannhill missionaries. Those interested should write for further information and illustrated booklet to

Rev. Rector
St. Bernard's Seminary,
Dearborn, Michigan

Become A Salvatorian Brother

Do you wish to serve the Divine Savior by dedicating your talents to Him? As a Salvatorian Brother you can do this as a Carpenter, Engineer, Gardener, Tailor, Bookkeeper or in any other occupation as an associate with priests in the apostolate of saving souls.

We are interested in all young men who feel they have a vocation.

Write to
Very Reverend Father Provincial
Society of the Divine Savior
St. Nazianz, Wisconsin

GRAYMOOR FRIARS



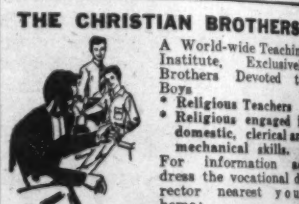
Priests Brothers

Serve God as a Priest or Brother, either in the foreign missions or at home. Young men interested are requested to write for more information to:

Director of Vocations, Graymoor Friars,
Garrison 4, New York
☐ Priesthood ☐ Brotherhood

Name _____ Age _____
Address _____
City _____ State _____

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Mont La Salle La Salle Institute
Napa 5, Cal. Glencoe 5, Ill.

La Salle College
Phila. 41e, Pa.

Holy Ghost Fathers

Attractive Missions in Africa, Puerto Rico and United States. In charge of Duquesne University. Seminaries in Conn., Penna. and Michigan. For information write Vocation Director:

HOLY GHOST FATHERS
1615 Manchester Lane, N. W.
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THE BROTHERHOOD
Who: Men between 18 and 30
LACK OF FUNDS NO OBSTACLE

Write:
Father James, Box 289, Hollidaysburg, Penna.

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"I am Brother George, O.S.B., 80, still, after 61 years of it, a Christian, host-baker, shoemaker, gardener, janitor, and whatever. Soon we will need a few of you."

Men 18 to 45! Apply soon:
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BELMONT ABBEY,
Belmont, N. C.

New Subiaco Abbey, Subiaco, Ark.

Benedictine Scholasticate (Minor Seminary) for Benedictine vocations. Concessions possible to worthy candidates. Save your own soul and a Savior for others. "The harvest is great, but the laborers are few. Come follow me!" If you hear His voice calling you, write for detailed information to: Director of Scholasticate, New Subiaco Abbey, Subiaco, Ark.

Franciscan Brothers of the Holy Cross

Men at the age from 17-30, desiring to devote their life to God's service have ample opportunity to apply their talents as Trade Instructor in shops, or teaching in class room, clerical duties, farming, chef, maintenance or prefect of boys, etc.

Write to: Rev. Brother Superior
St. James Trade School
R. R. 1, Springfield, Illinois

Brothers Of St. Patrick

High School graduates who wish to serve God as educators of youth with the Brothers of St. Patrick are invited to write to:

NOVIATE HOUSE
7820 Bolso Ave., Midway City, Calif.

BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap.

Artist: Addison Burbank

SINCE THIS PAUL IS A ROMAN CITIZEN, NO COURT IN GALATIA WILL CONDEMN HIM TO DEATH.

THAT'S WHY I SAY DON'T BRING HIM TO COURT.

AS A PREACHER, HE WILL COME OUT TO SPEAK TO THE PEOPLE AGAIN. LET HIM BE STONED BY A "SPONTANEOUS" DEMONSTRATION OF THE PEOPLE.



IF THE PEOPLE TAKE IT INTO THEIR OWN HANDS, THE COURTS CAN DO NOTHING. IT WILL BE TOO LATE TO ASK QUESTIONS ABOUT HIS CITIZENSHIP.

BUT HOW CAN WE BE SURE THE PEOPLE WILL STONE HIM?

PASS THE WORD AROUND THAT THESE TWO ARE DANGEROUS MAGICIANS. THEN PUT A FEW MEN IN THE CROWD TO START THROWING STONES AT THE RIGHT MOMENT.



LET'S GET OUT OF HERE! WE'VE HEARD ENOUGH!

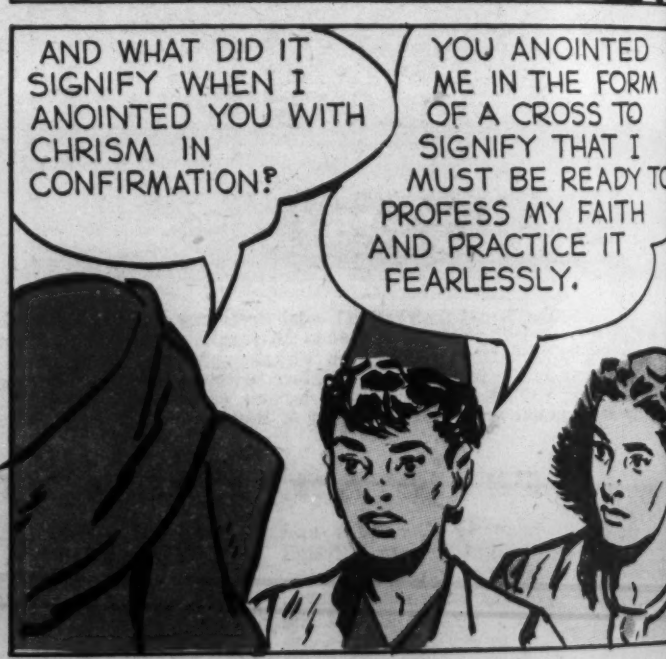
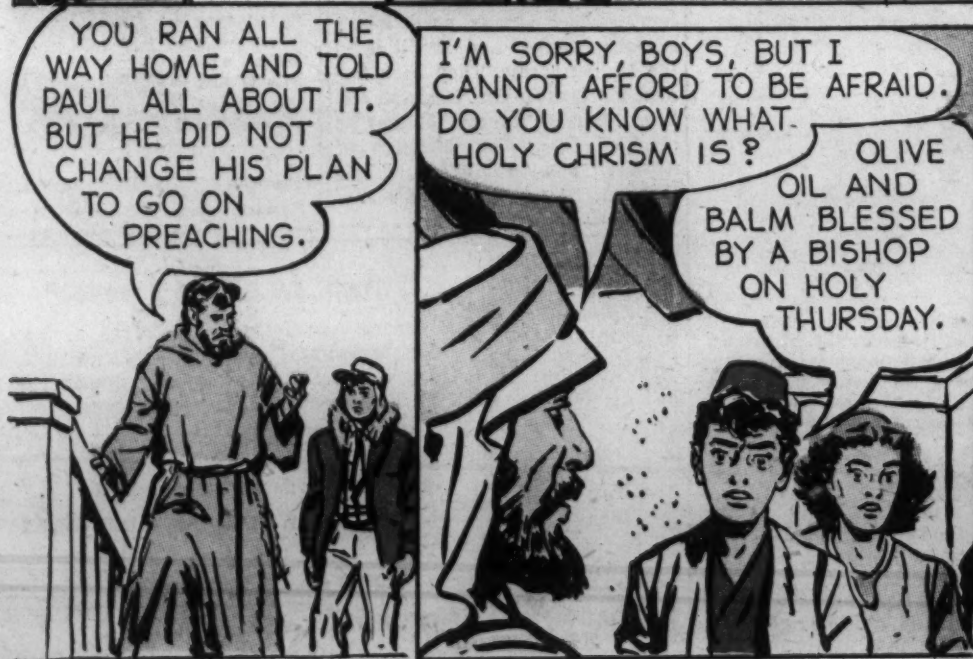
YOU RAN ALL THE WAY HOME AND TOLD PAUL ALL ABOUT IT. BUT HE DID NOT CHANGE HIS PLAN TO GO ON PREACHING.

I'M SORRY, BOYS, BUT I CANNOT AFFORD TO BE AFRAID. DO YOU KNOW WHAT HOLY CHRISM IS?

OLIVE OIL AND BALM BLESSED BY A BISHOP ON HOLY THURSDAY.

AND WHAT DID IT SIGNIFY WHEN I ANOINTED YOU WITH CHRISM IN CONFIRMATION?

YOU ANOINTED ME IN THE FORM OF A CROSS TO SIGNIFY THAT I MUST BE READY TO PROFESS MY FAITH AND PRACTICE IT FEARLESSLY.

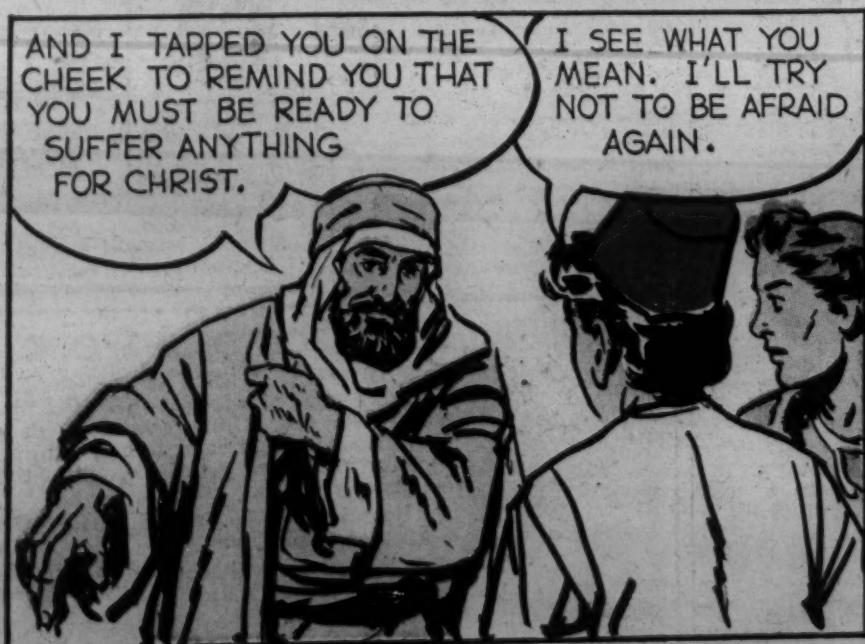


AND I TAPPED YOU ON THE CHEEK TO REMIND YOU THAT YOU MUST BE READY TO SUFFER ANYTHING FOR CHRIST.

I SEE WHAT YOU MEAN. I'LL TRY NOT TO BE AFRAID AGAIN.

BUT YOU ARE NOT GOING OUT TO PREACH AGAIN?

I AM — RIGHT NOW.



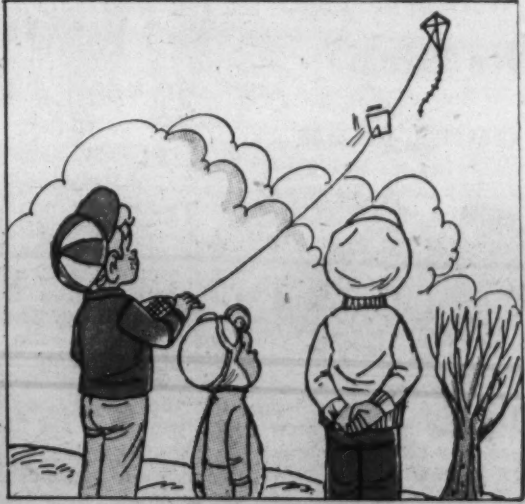
NEXT WEEK: THE MOB.

Tom Casey by Bill Hackney

Artist Rick Hackney



ROGER





Father Albert Nevins, M.M., Editor

Chat of the Week

Are You Listening to God?

FATHER RAY GRIBBIN

HOW often, I wonder, have you heard your mother call you? A hundred times? A thousand times? Ten thousand times? I guess you really couldn't count them all. She has called you when you were out playing. She has called you when you were upstairs. She has called you when you were in the basement.

Most of the time, no doubt, she called you by name—"Jimmy!" or "Mary!" or whatever your name is.

But I am sure that there have been times when she has called you in other ways. There have been times when she sent someone to you, to tell you that she wanted you. There may have been times when she wrote a note, to tell you to meet her at your grandmother's house.

And I'll bet there were other times when she called you without even using a word. You know those times. Usually there are lots of people around, like at a party. You are in one part of the room, and your mother is in another. For some reason you look at her, and you can tell by her eyes that she wants you.

Sometimes other people remind you that your mother wants you. Maybe you are playing in the house down the street and the lady of the house says, "Jimmy, I am sure that your mother wants you to go home now." And she is right!

Yes, mothers can call us in dozens and dozens of ways. And so can God.

Often, when your mother

calls you, she wants you to do something. And that is the way it is with God too. He calls boys and girls because He wants them to do something—something special—for Him.

Of course, God does not call many people by using their names. And I have never heard that He called anybody by sending a note! He uses other ways. Sometimes He lets other people tell boys and girls that He wants them to be a priest, or a Sister, or a Brother.

Sometimes He lets them read things that make them start thinking that maybe He wants them to do something special for Him. Sometimes He puts the idea in their minds by letting them want to be like a priest, or a Sister, or a Brother whom they know.

It doesn't really matter very much how God calls any boy or girl. The important thing is that boys and



INVITATION

"COME, follow Me," says Our Lord. "I gave My life for the peoples of this world. Will you help Me to teach all men how to know, love and serve God? Will you work side by side with Me as a priest, a Brother or Sister?"

Quote of the Week

"HE has the right to criticize who has the heart to help."

—Abraham Lincoln

girls should always be listening. And how do they do this? By honestly trying to be holy.

Girls

Wanted

WHEN it comes to serving Christ, girls do not have to feel left out. They can play big roles for God by becoming Sisters.

There are many opportunities for girls to use their talents as Sisters because of the various types of work that Sisters do—teaching, social service, nursing, and so on.

Some Sister groups work here in the United States, some exclusively in the foreign missions, and others in both. Girls interested in becoming Sisters should choose the work they wish to do and then select the community that will give them the best chance to do this work.

ADVISOR

OFTEN when a boy or girl has a vocation to serve God as a priest, Brother or Sister, the devil tries to throw doubts and temptations into his or her mind. The reason is obvious. The devil doesn't want anybody serving God if he can help it.

That's why it is a good idea to talk your vocation over with your confessor and pastor. This brings your vocation out in the open, and assures you good advice. Experience will be on your side, and you won't have to stand alone against the devil's tricks. Speak frankly to your confessor and pastor, and do as they tell you.

This Week's Score

Cut this out and paste it in a special notebook. Before going to bed, check off the duties done. Can you make 100% this week?

	Family	Chores	Homework	Rosary	Evening	Morning
Sun.						
Mon.						
Tues.						
Wed.						
Thur.						
Fri.						
Sat.						

Poem of the Week

GOODNESS

I KNOW not what the future hath
Of marvel or surprise;
Assured alone that life and earth
His mercy underlies.

And if my heart and flesh
are weak
To bear an untried pain,
The bruised reed He will
not break,
But strengthen and sustain.

No offerings of my own I
have,
No works my faith to prove;
I can but give the gifts
He gave,
And plead His love for love.

And so, beside the silent
sea,
I wait the muffled oar;
No harm from Him can
come to me
On ocean or on shore.

I know not where His islands
lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John Greenleaf Whittier

Story of the Week



Values

PETE CURRAN was a sailor in the last war. He served with a gun crew on a freighter that carried supplies to our troops. One day his boat was attacked by a submarine. An enemy torpedo hit the freighter amidships and there was a terrible explosion as ammunition and barrels of oil blew up.

The blast knocked Pete off the boat. He was some distance away in the water, when he saw the ship rise on one end and sink. Then he was alone.

"I've got to stay afloat," Pete said to himself. "Some boat is bound to come along and save me."

The hours dragged by, and finally darkness fell. Pete knew he would never be found at night, so he prayed to the Blessed Virgin for the strength to stay alive until the next day.

During the long hours of the night, he thought about his life. He realized that he had done very little for God or for his fellowman. He had won honors in school and had success as a college athlete, but none of these things mattered in the face of death and judgment.

When dawn broke the next morning, Pete was still alive and afloat. A destroyer, searching for survivors, found him and picked him up.

After the war ended and Pete was discharged from service, he surprised all his friends by entering a seminary. Today he is a priest in far-off Japan.

"I learned a lot that night in the water," Pete will tell you. "I learned what really counts is not what you've done for yourself, but how well you've served God. Serving God is the only thing in life with real value."

Opportunities for Boys



IF you look at the Help Wanted columns in any paper, you will find many fine job opportunities for those who are skilled. The biggest companies in the United States are looking for trained workers. But the best jobs for the finest employer in the world are not listed.

These best jobs are giving your life to serve others, and your employer is God Himself. Here are the opportunities God offers you.

1. DIOCESAN PRIESTHOOD. All over the United States, more priests are needed for parish and diocesan work. The parish priest labors in the very heart of the Church, working with people who are already Catholics. Through his cooperation and help, the world work of the Church moves forward.

2. HOME MISSIONS. It is estimated that almost 100 million Americans practice no formal religion. In addition, great sections of our country are without priests. Numerous societies and religious orders are in the work of the Home Missions. If you are interested, find

the one best suited to your talents.

3. FOREIGN MISSIONS. Our Lord told His followers to "teach all nations." Many young men wish to accept this command in its fullness, and go to foreign lands in the service of Christ. There are a large number of groups engaged in foreign work. Choose the one in which you can do the best work.

4. RELIGIOUS ORDERS. For those who wish a special rule and manner under which to live while serving God, the many religious orders offer different opportunities, each basing its life on the particular spirit of its founder. Religious orders work here at home and in foreign fields.

5. BROTHERHOODS. For those young men who do not feel called to the priesthood, the Church offers the opportunity for service as a Brother. There are many different communities of Brothers. Some teach, some do hospital work, others assist priests here at home or in foreign lands.

These are the opportunities God offers Catholic boys. Are you interested?



ONE day a young man who was very rich approached Our Lord and said that he wished to follow Him.

"If you desire to be my disciple," replied Jesus, "go sell your possessions, give the money to the poor, and then come and join Me."

The young man loved Our Lord and wanted to be a disciple, but he loved his wealth even more. When he realized he had to give up his money, he left Jesus sadly, never to return.

When we read this story in the Gospel, we feel sorry for the young man—sorry because he preferred the foolish things of the world to a chance to be with Christ and share in God's kingdom.

Yet, today, God is calling other young men and women to His service, many of whom turn away because they love the things of the world better than God.

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MILK OF MAGNESIA
LAXATIVE
SO GENTLE
SO THOROUGH
FOR CHILDREN - ADULTS

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WHO
is St. Jude?

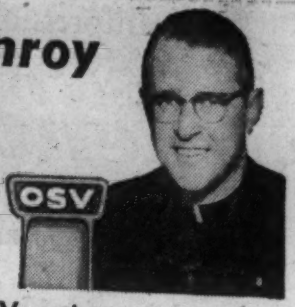
PERPETUAL NOVENA
Every Wednesday and Sunday
at the National Shrine of St. Jude
Dear Father De Prada,
Please place my petition before St.
Jude's shrine and send me a copy of
your Silver Jubilee Novena Book.
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Address _____
City _____ Zone _____ State _____
National Shrine of St. Jude
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Father Conroy
Talking

OSV
Your Vocation

MOST of the married people I know *should* be married. Most of the people I know in religion *should* be in religion. And most of the single people I know *should* be single, at least for the time being. Which is only another way of saying that most of the people I know have found their right vocation in life.

But that's not saying that all these people are happy. Most certainly all of them are not. In fact an amazing number of them are unhappy—even though they have found their vocation.

Well, you say, what's wrong then? Isn't finding one's vocation an automatic entrance into a happy life? Don't the priests, nuns and parents tell you that unless you find your vocation you'll never lead a happy life and if you do find it then you'll lead a happy life?

Yes! Yes! It certainly is essential to find one's vocation. I wouldn't deny that for a moment. But while the others are talking about the necessity of discovering one's vocation, I want to use the opportunity to express still another thought.

It's this: **It's one thing to find your vocation. It's still another thing to live up to it.** As has been observed, most people do eventually find their vocation. The trouble sets in when they begin to compromise their precious vocation, once they have found it.

Look at the facts yourself. Cast an eye around you and see how many people you know who are unhappy in their vocation even though you are just as sure that they belong exactly where they are.

For instance, when two people get married, they pledge their entire future to one another. A married couple is not going to continue happy for long, for instance, if John is compromising. He wants his cake and he wants to eat it too. He wants the old life along with the new. It won't work. He isn't living up to his vocation. Or vice versa. Or Mary, who might have had a tendency to flirt through her teenaged years—just to be popular—keeps on flirting a bit, still just to be popular. This too causes a lot of haranguing, arguing and maybe a week-end binge or so on the part of John—just to show Mary. Call this happiness?

You can draw the same analogy right on through the other vocations. If you are going to be a good religious, a happy religious you have to make up your mind you're going to live that vocation to the fullest. You have to go all the way. Anything else won't do. Just because you put on a religious habit isn't going to assure happiness. We all have met an occasional unhappy priest or nun. It's not always because they shouldn't have been a priest or nun in the first place. Not at all. When you hear such a statement it's usually an "old wife's tale." Rather these people are unhappy because they are not living up to their vocation. They are trying to mix in some self indulgence, even though slight, with their vows to Christ and the Church. It won't work in marriage. It won't work in religion. It won't work anywhere.

We haven't said anything about the vocation to the single state but the same thing holds true with it. This is a difficult vocation but if one is to be happy in it, it must be lived up to. Many people find that this is their vocation too. And to try to avoid it invites disaster of the worst type. How many people there are who get married or even enter religion because of a fear of the single state. Or if they do not go to that extent, many try to escape by unlawful playing around with those already committed to other vocations. Whatever the case, we priests meet them often. They are unhappy people and they make others unhappy because they do not live up to their vocation. I would like to say more about this particular vocation and I will at another time. Suffice it for now to mention that this is a vocation blessed with untold opportunities for great sanctity and much good for others.

High school students can pretty well judge how they would measure up to such a vocation by ascertaining whether or not they are able to do it now while still in school. Their vocation at the present is the single life. That most of them would find it difficult to live up to the single life if that were necessary, is evidenced by the fact that so many resort to "going steady."

This custom amounts in most cases to signing over one's full time and attention to another of the opposite sex, (even if only for a week or a month.) It is definite and agreed to by both parties—just as in engagement or marriage. Thus it appears that many of our high school youth are already compromising their vocation not only to the single life at present but to the married or religious life later on. By going steady they are already forming the habit of compromise—of not living up to their state of life. And that's just what we don't need in carrying out our life's work—a spirit of compromise.

So it's something everyone should think over in choosing a vocation. In the Gospel Our Lord tells us to take up the plough and "not look back." In other words He indicates to us that it is not enough merely to choose and accept a vocation. There must accompany this choice a determination for total dedication to every phase of that vocation. One must live it, sleep it and eat it, if I may use the terms. It is a way of life and a special channel for salvation. To "look back" is to try and short change the Lord. Or as a wise old priest once said, "It's like eating the orange and giving the rind to God."

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The Sisters of the
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Candidates between 17 and 30
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RETURN YOUR TALENTS
to Christ as a Missionary Sister of the Sacred Heart in many fields of apostolic labor suited to the talents and ambitions of modern young women. In the footsteps of St. Francis Xavier Cabrini you may teach school; nurse the sick; care for orphans; work in foreign missions; devote yourself to domestic duties. Let us tell you more about our busy, happy, fruitful lives where Christ needs our help. Write Mother Superior, Missionary Sisters of the Sacred Heart, West Park, N. Y.

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Impressions of a Father

The Silent One

EUGENE S. GEISSLER



REFLECTING on it, it bothered father for an explanation that he had lost his presence of mind and had completely exposed himself to being struck down.

Also, in the flush of confusion, he had even argued for a moment with the cop. This sort of thing was, however, not normal for father, because the ins and outs of life and a long record of putting his foot into it, had slowly but surely put him in the class of the silent ones. He was not, properly speaking, what is called "the silent type." He'd known his moments. It was rather that he had grown into it artificially under the harsh weight of the world.

He rationalized, however, that it should help him understand better the really silent one, his oldest, whom he had just put on the train for her first time away from home alone.

"The first break has to come sometime," the family friend had said. Father hoped she'd be there in time to meet her. Big city people always figured the trains too close.

Chicago of all places! How cold and windy it must be in Chicago this cold and windy morning! The terrible things one reads about! Den of thieves! Even the poet could think of nothing better than "hog-butcher of the world."

She's only twelve, though she looks older. Maybe that's good. No, it would be better if she looked younger. Children inspire kindness. Nobody would molest her if she looked like a child. Too bad she doesn't. She grew up too fast. That's it. She grew up too fast.

Not only silent but proud too. But maybe a tall girl needs to have pride to learn to carry herself well. Silence and pride, maybe these are her protection. It could be. It takes time and patience to get through to her—more time than it takes to go to Chicago on a train, or even a whole weekend.

She should be wearing her over-shoes for warmth—even though there is no cloudburst or blizzard. Instead they are in her handbag wrapped up in a brown paper sack, next to her summer pajamas. Mother who usually shows no leniency whatsoever in these matters of "wearing your boots" when she thinks it is wise, had leniently suggested taking them along in her bag "just in case."

Mother is slipping. Nevertheless,

father wished she were here now to give some last minute instructions. These situations need a woman's intuition.

A couple of weeks ago father almost did a flip-flop when the oldest back from her first Girl Scout meeting said in an off-hand manner to father:

"I suppose you would like to know what I did at Scouts today?"

Would father like to know! Every little precious word and deed. He was in fact finding it difficult to be as nonchalant about it as was his twelve-year old—as if this sort of communicativeness was an every day occurrence with her. Father couldn't remember when last there was anything so unsolicited.

Mother had said that something like the Scouts or Campfire Girls would be good for her. Mother's insight again: results the first day. She needed a wider circle, girls her own age. But did she have to outgrow her own family so soon? It would seem with seven sisters, home would satisfy a little longer.

"When your children are young... these are the best years of your life," the old professor had said to mother. But must they go by so fast?

Father had planned in some detail the taking her to the train this morning. On the way he would try and find out how much money of her own she had saved out of her allowance for things such as these. She knew how to save, she did, but then she always spent some on birthdays. It seemed such a redeeming quality that father wanted to be generous. But there was also a lesson to be taught. There was already too much of the world-owes-me-a-good-time attitude around.

Finally, father gave her enough money for her ticket with some left over "if she needed it."

He also gave her a prepared list of three names with telephone numbers of friends in Chicago whom she could call "if she needed to."

And now while father parked the car, she was to go into the station and buy her own round-trip ticket. "Nothing to worry about. Take it easy."

"Anybody who can baby-sit with eight small children while her father and mother go shopping in the afternoon or out to dinner in the evening

can certainly buy her own ticket and see herself to Chicago and back."

She never heard the last because, suddenly realizing with the help of the barber shop clock that they weren't early, after all, she was off in a hurry.

Father, at any rate, found his own words reassuring.

By the time he had parked and rushed back, she was already getting on the train which loaded in the street.

"You have your ticket?"

"Yes."

"That girl there, Kathleen, that girl! We know her, you sit with her."

It was too late for an answer. Only a very slight, almost imperceptible nod from the silent one seemed to suggest that she heard and understood.

Father followed after with his eyes, but everybody being on, the cop had waved through the cars, he had been holding back and father was "brought to" by horns honking and the cop yelling.

"Hey, you, watch out there!"

Didn't they know, the unfeeling brutes, that father was seeing his oldest, just twelve years old, and a girl at that, off for the first time alone?

More honking and the cop again.

"Hey, you, what's the matter with you?"

"I thought you held up the cars while the train was loading," said father not without some feeling. And for good measure he continued with what he emotionally was a clincher.

"You always make me go around."

"That's right. But I've waved them through. Get going."

What's the use, thought father, as he crawled back once more into the furniture, or better, into the unassailable silence of his inner self.

Learning about Life

THE WORLD AND GOD, ITS CREATOR

DOROTHY DUNN CHRISTIN

LIFE, for the small child, is a series of miracles. He may not understand its causes, or its awful complexity, but he more than compensates for this lack with an unaffected delight in everything that is.

From the very beginning the world is simply teeming with mysteries and delights. Soon after birth he begins to notice colors. As his vision improves we watch with amusement as his eyes widen and his body stiffens at the sight of a brightly patterned cloth. (One of our sons used to wriggle and coo at the sight of a bottle of catsup. This was source of much amusement to us and we used to get the bottle of catsup out when visitors came. Everyone thought it was howlingly funny, except the baby. He found the vivid redness a pure delight.)

When the baby discovers his hands, he is happy with them for weeks. He gazes at them for long stretches of time, plays with them, chews them, laughs aloud when we play patty-cake with him. His hands are an endlessly fascinating miracle to him, the most dependable of playthings. Everything else falls from his grasp, but his hands are always right there.

Somewhere around three months, too, he discovers his voice. Before then his cries seemed involuntary, but now he answers our talk with soft noises and spends lots of time crowing and squealing to himself, experimenting with this new power he has discovered. Once again it is plain to the

adult who watches him that he finds this new accomplishment an astonishing thing.

As he grows his universe widens. He learns to walk and is suddenly drunk with power—nothing can stop him now. We parents watch, appalled, as he touches, tastes, breaks, spills, explores and climbs. His understanding is so limited, his curiosity so overpowering, his fearlessness so complete, that we are "run ragged," we say. He is impatient when he isn't allowed to climb the stairs or the backyard fence; he breaks away from us and runs when he can; he's often too busy to eat; he apparently intends to explore the world in one mad rush.

He learns to talk and drives us mad with his "whys." His understanding is so limited that many of his remarks are hilariously funny. Time mystifies him; so does the idea of space. We try to tell him about God and his misconceptions are hair-raising. His curiosity is like a goad. He simply can't stop exploring, can't stop asking.

Slowly the world of thought and of the mind begins, too. He begins to understand time and space; he finds pleasure in the way words rhyme, in simple puns and verses, in limericks and riddles, in word and number games, in songs and dances; in his own friends and his parents' friends; his neighborhood; Christmas; more and more of the world he finds around him. His "whys" become more sensible and he takes real pleasure in our explanations.

Particularly between the ages (Continued on page 18)

Self-Entertainment

JEAN EGAN



HAVING looked at movies, radio, and TV as the ordinary leisure-time activities in the amusement field, let's look into the field of self-entertainment.

Reading is certainly a form of self-entertainment which we should examine. I somehow feel that reading the latest earthy best-seller, really just out of curiosity, would be an activity pretty difficult to fit into our plan of integrated entertainment—unless of course, one had to do it as a reward or the like. Reading an undesirable viewer or the like. Reading an undesirable book just because people are talking about it so as not to be left out of the conversation would hardly be a worthy motive either. To conform to our pattern we should probably judge books as we did movies, radio, and TV as to whether they are informative, inspiring, stimulating to the intellect or at least innocently relaxing.

There are doubtless any number of classics—even if we are searching only for fiction—which we may have missed reading during our school years or which could stand re-reading. There are wonderful books on the rental shelf of the Catholic bookstore which have a great deal more to offer than the brightly jacketed best-sellers at the rental counters of the local drug stores. Then too, to be able to read a number of current books each year and to claim we can never work in time for spiritual reading would appear to be something of a contradiction.

Telephoning is a sort of odd form of self-entertainment that occurs to me to examine. There are some people who ap-

THE motherly energies are, so to speak, above marriage. Yet the maternal destiny of the wife is different from that of the unmarried woman. We may even say, there is no substitute for physical motherhood; moreover, the childless wife is different from the childless spinster. At the same time, motherhood is in itself a parable. A profession is no substitute for marriage, as little as are the innumerable sacrifices and charitable or social good works which unmarried women are frequently encouraged to undertake. They should know that certain natural gifts remain unused. They will go a different way, though not



without bringing their womanly gifts into play, apart from utilizing their general human endowment. It would mean casting away the good with the bad if, in the case of unmarried women, we were to speak of unfulfilled destinies.

On the other hand, it would also prevent a woman from building up her life serenely if everything were to be concentrated on self-sacrificing motherliness. The result of such an attitude would be a breathless effort to cover up a defect, instead of fully accepting the reality of the single life and using all one's powers to give it form and meaning. A marriage does not only depend on the 'presence' of man and woman, but surely also on their capacity to 'meet,' which is linked not so much to sex as to character. Neither can the selection for marriage or celibacy such as fate decrees it today be rightly equated with suitability or its reverse. Providence seems to decide it according to a plan that is not always clearly visible to us.

Woman's readiness to conceive also means willingly to turn towards one's neighbor, in one's closer proximity as well as in a wider circle. Moreover, conceiving is protecting, holding and keeping together. Such readiness to conceive shows itself clearly in the receptivity of the heart, in this mysterious feminine gift of attracting and sheltering others. Men have colder hearts; much joy and sorrow passes unnoticed with them, because they are hardly interested in the living thing as such.

Nevertheless, a direct and personal approach has its serious defects if it is combined with narrowness; it will then appear as pettiness, officiousness, love of gossip

parently have a regular list of friends whom they contact daily and at length for no specific purpose except to chatter. This would impress me as being a non-integrated activity—not only wasting the time of the caller but causing daily disruption in the schedules of the persons called. However, to agree to be on the telephone committee of a worthwhile organization is probably very much in keeping with our pattern if one enjoys it, and the sociability derived is probably all to the good.

How about creative activity that we do by ourselves?—sewing, painting, writing, playing a musical instrument, even cooking if it's a sort of hobby? Creative activity is on a higher plane of self-entertainment than some of the other things mentioned. To create something is really to be more God-like, for God is first and foremost the Creator. I think that this is the idea to keep before us as we proceed with our sewing and playing the piano. If we refer our enjoyment of our talent back to God, we're probably safe in enjoying it for itself alone.

However, if we occasionally, or better still frequently, use our talent for some purpose beyond our own pleasure—if we not only sew for ourselves, but make things for, say, the Christ Child Society, if we not only paint for our own enjoyment but are willing to help our neighbor with a problem of color or decoration, or if we are willing to use our piano playing ability to accompany the P.T.A. chorus, then our talent is certainly not being buried, but will repay us one hundred-fold.

Woman in Modern World

The Unmarried Woman—Complete Femininity

EVA FIRKEL

and intrigues. Hence a woman should enrich her heart and keep her mind alert before devoting herself to special tasks; else this will result in much distress.

If a woman is the heart of a family, her own well-being will be reflected in the happiness of those dear to her; but if she lives alone, she needs the 'mirror on the wall' to tell her that, though she may not be the most beautiful of all, she is yet a good-looking woman. This is important; for the sacrifice of physical motherhood does not mean completely to give up the physical fulfillment of one's womanliness.

Here people often will make mistakes. A woman is not a 'loose person' if she spends a free day enjoying a sun bath, massage and a hair-do. It is nowhere written that women of strong character may not also look nice. Part of woman's fulfillment consists in being attractive. This belongs to her nature and destiny, and women who insist on denying this feel, in fact, unable to compete with their prettier sisters.

Levelling the differences between the sexes as a consequence of a wrong kind of progress will falsify natural data and do no good either to women or to men. If women demand positions only in order to show that they can fill them just as well as men, they overreach themselves and their femininity will gradually degenerate. Then they will give nothing to men and will gain for themselves only sham successes, because their natural powers have failed to enrich anyone.

On the other hand, the more they mature intellectually and spiritually into feminine personalities, the more they will be able to add to the various departments of life essential aspects that have hitherto been overlooked. The more securely they rest in themselves, the less they will have to fight for their rights; they will one day simply be given to them.

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen

LAST week a friend sent her entire salary check to the Holy Father for the Missions; she promises to do the same every month for the year! This uncalculating love is like unto the woman who broke the vessel of perfume on the feet of Our Saviour instead of pouring it out, drop by drop. Love's impulses always seem absurd to the selfish, as Mary's ointment seemed absurd to Judas. People are always ready to pick holes in conduct which they uneasily feel to be beyond their reach. "Why all this waste?" asked Judas; and others ask: "Why all the sacrifices for the hungry and ignorant in Asia and Africa when we have so many in America without refrigerators or radios?"

Our Lord said that Mary's act of total giving would be told throughout the world. Of no other gift that He received did He say that its repercussions would affect what we today call the Missions. In other words, the greater the love and sacrifice, the more it affects the world. The Missions are touched principally by those whose love is unbounded and unmeasured. Our Lord did not say the incident would be told in Jerusalem or Samaria; He made it identical with His Missionary mandate: "Go into the world."

Interesting, too, is the fact that the woman who made the anointing had no thought of its being a preparation for Our Lord's burial, but He had His thoughts fixed on it. Our Lord puts significance into our sacrifices, and surprises the giver by the far-reaching issues of our gifts. The greater the sacrifice, the more closely is it related to His Death, the supreme Sacrifice.

Never do we ask our readers for a gift for the Missions. Gifts are for receivers; we ask for sacrifices, and sacrifices benefit both him who gives and him who receives. The Society for the Propagation of the Faith is a Pontifical Society—it belongs to the Vicar of Christ; therefore, our motives for aiding him must be those of Christ Himself. We want you to get the maximum spiritual good—first, by benefitting the world; and secondly, by sharing in the death of Christ through your self-denial. This is done by aiding the Holy Father's Society for the Propagation of the Faith—which aids all missions and all missionaries.

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Bread of Life and Love

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

SOLIDLY doctrinal is *The Living Bread* by Thomas Merton (Farrar, Straus and Cudahy, \$3). Dealing, as the title indicates, with the Holy Eucharist, it "was written primarily as a summary of the Church's teaching on the Eucharist." The author expresses the hope that it "will not be found too superficial." By whom?

There may be a few eminent experts on the subject qualified to sift the book's quality down to the finest grains and find fault with some of these. But even they are not likely to do any muttering about superficiality. To the ordinary reader the book will very likely come as a revelation, though parts will prove rather rocky going.

Father Merton attempts to bring together in brief form, for popular consideration, the essential matter on the Blessed Sacrament. This involves the inclusion and discussion of points which are abstruse and can be put only in technical language. But there is no passage which will not yield a good part of its meaning to patient examination.

So much writing about the Eucharist is sentimental and peripheral, merely darting around the edges of the subject or waxing emotional about it. But here there is a plunge into the heart of the mystery, as charted by the Scriptures, the Fathers of the Church, the theologians. Yet the main effect of the book is not confined to the intellect, is not just enlightenment. Its impact is, rather, on the will, where it kindles a glowing fire of love.

The great problem of our God-forgetting time is one of love. How can we make good our obligation to love God, to love ourselves, to love one another? Through vital union with God in the Eucharist. Through discovering ourselves in Him there. Through living at one with Christ by means of the Sacrament of His love.

The whole mission of Christ in the world, Father Merton maintains, is "the work of charity which transforms us all" in Him so that we are one in Him as He is one with the Father and the Holy Spirit.

Looked at from our side, the whole Christian life is Christ living in us, living in us His love of the Father and the Holy Spirit, Christ showing us our true selves in His love, Christ uniting us in this love with our brothers. And that is principally (in the sense not only of chiefly, but of radically too) accomplished through the Eucharist.

Father Merton shows how this is done in the Mass, in Holy Communion, and in meditation and contemplative prayer before the Blessed Sacrament. He shows how liturgical worship and personal devotion complement and feed each other where the Eucharist is concerned. He shows how positive and integral Christian living proceeds from the Eucharist. He shows how the Eucharist and the Church are bound together, to use a startling phrase, as "really two bodies of Christ."

There is no one who, reading this book, will not find his celebration of, or assistance at, Mass enriched; who will not see his reception of Holy Communion in a wonderfully different way; who will not be impelled to spend more time in adoration of the Eucharistic Christ in visits and holy hours.

Though everything in this straitly organized work contributes to its strong effect, it is at its best when it is simplest. Then, critically and prayerfully thought out truths are limpidly expressed and strike straight home to head and heart.

There is here a wealth of material for meditation, and priests, having assimilated it to the intensification of their own priestliness, can use it as a basis for a whole series of sermons.

BACK AGAIN

I remember giving a grudging welcome to Sister Angele Persent when this newest and most unexpected of fictional detectives made her debut some months ago. She is, inevitably, back again, in *Soeur Angele and the Ghosts of Chambord* by Henri Catalan (Sheed and Ward, \$2.50). Although I am still less than mad about her, I find her somewhat less annoying this time.

Sister Angele was a graduate in Legal Medicine before becoming a religious. Her assignment has been to a hospital run by her community in the Holy Land. Back in France, she is put in charge of a group of slum girls being given a holiday in the French countryside. On a picnic with them, she discovers a man dying in the heavily wooded grounds of a great chateau. Of course he is a victim of murder; people just don't die natural deaths when Sister Angele is around.

She wants no part of the case, but is nonetheless drawn into it, out of charity. That is, she feels an obligation to clear the person whom the police suspect but whom she feels to be innocent.

Clear this apparently doomed suspect she does, but not before a rignmarole involving film actors, society folk, a preposterous pageant, and a theatrical gala. And not before a plethora of talk, some of it witty, about the affairs of some remarkably promiscuous people.

Sister Angele's wish to help people is admirable, as is her occasional recitation of the rosary. But doesn't she ever get to Mass?



Msgr. Kennedy

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Looking and Listening

Stage Stuff And Random Ramblings

JOHN E. FITZGERALD

IT'S surprising the large number of letters I've received showing interest in "legitimate theatre" — the stage, that is. And it does make sense. Especially today when more people are visiting Broadway (and Broadway shows are visiting via stock, road companies and television) more people are sounding off from time to time on stage plays.

But as far as "ratings" are concerned, they'll be mine and mine alone. I don't want to get you forming a "false conscience" by giving ratings that might be considered "official." The Church has no "rating agency" for plays, perhaps it's just as well. The movies, of course, are a different problem. Let's see how by looking at what we might call the "Four A's": Audience, Allocation, Age and Admittance.

The theatre's Audience is different. It isn't composed of impressionable children of all ages but rather of adults (whether they are mature or not is another story).

As a friend of mine concerned with community theatre movements said: "The difference between the same play as presented on Broadway and in a small town by a talented amateur group may be enormous. Many bits are changed or cut so that it isn't fair that an individual should rate a play objectionable in itself when the play as presented may be not at all so."

The theatre's Admittance Cost and Age Appeal are two other factors. In general you'll pay from \$1.75 to \$8.05 depending on the location and the play itself. Not many youngsters—and not a great number of oldsters, for that matter—can plunk down \$10 or so for two seats to see the latest "Broadway hit."

The problem isn't that we Catholics don't have good drama criticism available—it's just not widely circulated enough. Dr. Joan Thellusson Nourse, for example, does a fine job of play reviewing. Both the artistic and moral aspects are considered and neither is minimized. But her column is confined to the Manhattan Catholic News and a few papers which run her "Capsule Comments" on plays.

In the Catholic Press regularly there's Richard Hayes of Commonwealth whose undisciplined sensitivity, poetic coloring and fluent if somewhat over-erudite word imagery pleases many. Some prefer Theophilus Lewis, brilliant veteran critic for the Jesuit weekly America. Others never miss the witty and penetrating comments of Euphemia Van Rensselaer Wyatt (actress Jane Wyatt's mother) in The Catholic World. If you're interested in Theatre, mull over these magazines for regular and professional criticism.

But remember that there are no "Official Catholic Ratings" for plays. You are free to follow the critics or not. In most cases, from the reviews you'll know what to expect. The thing is, though, critics are a prudential guide. Like a red light, their reviews are an aid. You can cross the street safely without it, but it's usually wise to look first—agree?

The Stage then, due to these Four A's, is a more limited and hence not as much direct concern to the Church as the so-called Mass Media by which more people can see a presentation—Peter Pan for instance—in one evening than in the entire Broadway run.

It's a shame that there aren't more plays around that visiting clergy and firemen can see without fear of giving or taking scandal; or ones that take a wider, truer and less cynical approach to life. But until our schools and people do more than moan about the fact, things will remain that way. Good Catholic playwrights—that is not just "good people" but skilled dramatists—are as scarce as hot dog stands on Mt. Everest.

Maybe indirectly our reluctance to urge more good-people-with-talent into the writing, idea and policy-making end of the entertainment world is partly responsible for such trends as the theatre's over-reliance on the sensational and distasteful to maintain audience interest. Surely such subjects as extra-curricular marital activities (Janus, Fallen Angels), unnatural love (View From the Bridge, The Immoralist, Cat on a Hot Tin Roof and Third Per-

son), and musicals using brothel-keepers as principal characters (Pipe Dream and House of Flowers) aren't exactly the greatest starting point for any art form.

If you're thinking of a new or another television set and are a bit confused by the maze of ads and claims put forth by various companies, here's a suggestion. Get a copy of the February issue of Consumer Reports. It's a magazine that tests and compares various brands impartially. This issue gives ratings on 32 different "21" sets made by 16 manufacturers. The reports on how well the various sets showed up in competition are very interesting—and helpful. Send them 35c at Consumers Union, Mount Vernon, New York.

Stretching from 45th to 46th Street in New York's Times Square is the "world's largest billboard." Artkraft-Strauss gets \$25,000 from Metro-Goldwyn-Mayer for the chance to be the first to use it. It sprawls 270 feet and is 60 feet high. M.G.M. Publicity men say it takes 54 gallons of paint for them to proclaim the advertisement for Meet Me in Las Vegas.

Across the street is another monster advertisement running the whole side of a building. It was painted there by the same company and loudly proclaims that 1955 was "The Year of The Prodigal." If you recall that Biblicalousy epic of celluloid Christianity, you'll probably agree that it would be worth more than 54 gallons to wipe it off the public's memory. They say the evil men do lives after them. Maybe this is a sample.

Dan O'Callahan, Maryknoll's demon press agent, tells me that Prince Rainier just ordered the complete set of "Sunday in Hollywood" records to be played over Monaco's only radio station.

The series is a new-type religious radio program sponsored by the Maryknollers and features interviews with 28 stars in the entertainment and sports world. The recordings feature such Catholic celebrities as Loretta Young, Anna Maria Alberghetti, Ann Blyth (bless her li'l heart), Roz Russell, Bing Crosby, Danny Thomas and others.

No, Grace is not among them.

Ever notice how certain words always seem to pop up in movie titles? For instance there's The Big Bluff, Combo, House, Tip-Off and Knife. For Jungles, we have ones composed of Asphalt, Steel, Blackboards and even Naked ones. And Naked itself besides Jungles attaches itself to Dawns, Streets and Alibis.

In colors, it's always Black (Knight, Horse Canyon, Dakotas and Shield of Falworth) while the number Three has so many titles you can probably name ten or so. When men are concerned it's usually The Man From—and you fill in the rest. But the man among men is Johnny, whether he be Come Lately, Eager, Guitar, Belinda or Dark—it's always Johnny.

Why not a picture titled Johnny Three, The Man From the Big Black Jungle?

REALISM?

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- 2) A thrown knife fail to stick in?
- 3) The hero get out of a mussed bed with rumpled pajamas?
- 4) A radio take time to heat up and get tuned in?
- 5) A man wait for his change in a bar or restaurant?
- 6) A hero wear underwear or a T-shirt under his shirt?
- 7) Anyone ever forget a phone number given 'em vocally?

Boyce Brown, once rated the nation's hottest man on an alto sax, gave up the world of jazz recently for a lifetime in a Catholic monastery.

The 45-year-old jazzman took his vows as a lay brother of the Servite Fathers, Order of the Servants of St. Mary, at the monastery near Granville, Wis.

He looked forward with happiness to a lifetime of religious contemplation, menial labor, and possible missionary work. He will play his alto sax only on feast days. "It isn't a gloomy life," he said. "To me, it's more exciting than music was."

Back in 1947, the authoritative Downbeat magazine poll rated Brown as the best man in the country on an alto sax.

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Here, then, is the principal reason why so many promising writers fail to go ahead. Their talent is one-sided—incomplete. It needs rounding out.

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March 11, 1956



For the second year, Serra International is sponsoring a series of four, two-color posters: two, depicting the dignity of the Priesthood and its exalted state of life; one illustrating the happiness of religious life in the Sisterhood, and one exhorting people to offer more Communion for the intention of vocations to the Priesthood, Sisterhood, and Brotherhood. "With God's Help" is the title of a new two-color booklet designed to help foster and guide those children in the sixth, seventh, eighth grade and high school who feel they have an inclination to serve God. Contained in this brochure is the information that any priest would give to those boys and girls who are in doubt about their vocation and to those who are positive that they have one.

WORLD AND GOD

(Continued from page 14) of three and seven, the world of nature is, for the child, an endlessly fascinating, mystifying, wonderful place. He is Marco Polo and Christopher Columbus without ever leaving his own backyard. He is thrilled beyond measure at discovering an earthworm, a spider, a caterpillar. He delights in getting wet in the rain, in playing in the soft mud; in rolling in the snow; in his shadow; in climbing tall trees and in digging deep holes. (One summer night our boys captured dozens of fireflies and smuggled them upstairs. We were days getting them out of the house. At night they glowed softly in our dark bedrooms, to our consternation and the boys' delight.)

While the child is small he will look to us to confirm or correct his vivid first impressions. Too often, except for a few pious verses about the beautiful flowers and trees that God created, quoted to him almost as an afterthought, our attitude toward many of the things God created is amused, faintly patronizing, disinterested or outright contemptuous.

What is the reaction when our two-year old comes toddling back from an excursion through the yard proudly carrying a fat, moist earthworm? It certainly requires from most of us a great effort to share his enthusiasm. If we refuse to make the necessary effort of imagination required to see this dirty little worm through his eyes, our unthinking reaction is likely to be plain disgust, or undisguised amusement at his ridiculous pride in this unimportant find. But a child is deeply mortified to find his honest emotions a source of amusement or that the object of his pride is an object of disgust to his all-knowing parents; and to avoid being mortified, he quickly adopts his parents' attitudes as his own. Let the experience be repeated a few times, and we have taught him an indelible lesson in contempt for much God has created.

It takes a tremendous effort to respect his emotions, certainly, but it should be very rewarding. If we can confirm his delight in and his respect for the things that God created we will have done much to prepare him to love God. At an age when he simply cannot understand our explanations of what or who God is, he is already beginning to learn a great deal about Him, by learning to know the things that He made. As he learns to know and love the world God made, he is learning to know and love God. When he is a little older, he quickly accepts the information that God is all-powerful, that He made the universe from nothing. All of creation has for him such a magical quality that he does not find this fact more surprising than the bird's sudden flight or the sun poised above him.

It's difficult, but we've got to swallow our pride and "become as little children." We've got to forget how superior we feel to all the humble birds, beasts and insects with which God chose to populate the earth. Perhaps our pride rejects them because we cannot really understand them or why they exist. Whatever the reason, we've got to see them anew through the child's eyes. We've got to be humble enough to respect them simply because God made them, even if we can't understand why.

This is a pleasant enough responsibility when he is three months and delighted with his newly-discovered hands, but the responsibility becomes more burdensome at one when he insists on running the constant risk of killing himself. It grows more difficult when he must submit to toilet training. (How easy it is to confuse modesty with shame, and, without realizing it, to plant seeds of misconception and even contempt for his own body.) It's tiresome at three or four when he's full of "whys" and begins to carry in worms, caterpillars and mudpies. (For days one of our boys treasured a green caterpillar as big as a cigar. He ate and slept with this terrifying creature in a box beside him, and told me gravely that he was sure it was worth a lot of money.) It takes time, trouble and money to provide the books, the hobby and craft supplies, the help, the music lessons, he'll want as he grows older.

It isn't always as possible to provide the money; and it may be difficult to find the time; but we can try to re-evaluate our own attitude toward life and the things God created. We ought to try to share with our children, and the poets, and the saints, their deep respect for all of creation.

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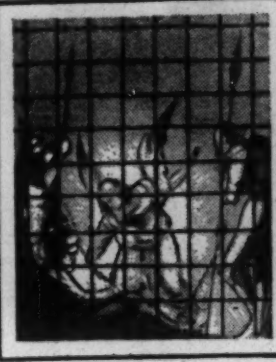
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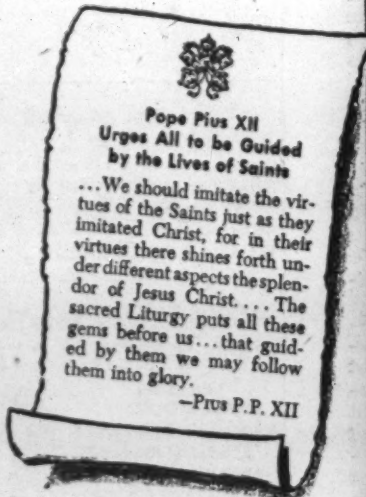
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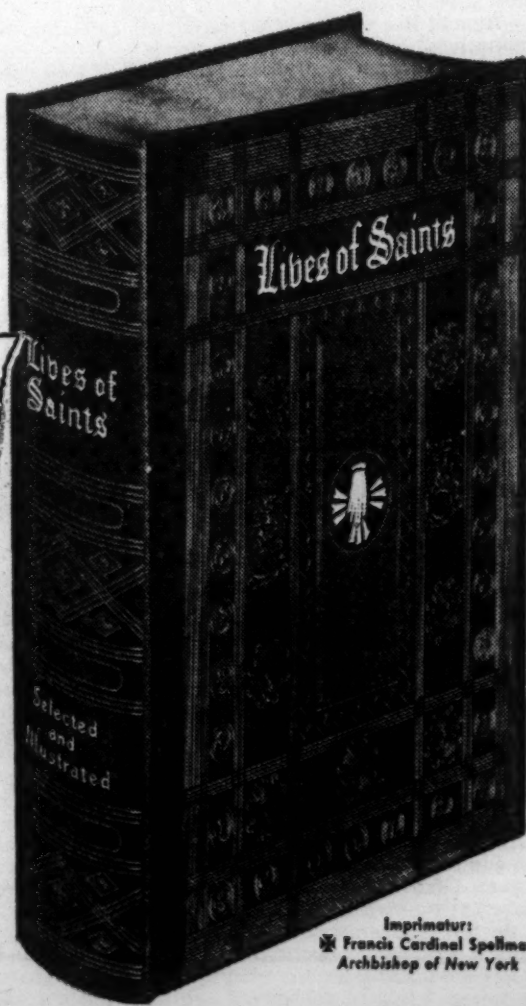
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